

The Return of Polytheism



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Anthony of Boston, a self-taught astrologer, revived the Roman view that planets are gods in action—Mars the planet is Mars the god. By studying thousands of birth charts and bios, Anthony intuitively identified six archetypes of negative default disposition that shape humanity, manifesting as selfishness, coldness, restlessness, insularity, laziness, or shyness, all of which he linked to the position of Mars at the time one was born, which makes them equivalent expressions of one divine force—none superior or inferior. This intuitive framework is grounded in the structured layers of Maslow's hierarchy of needs—a motivational theory in psychology comprising a six-tier model of human needs, which supports dividing humanity into six archetypal dispositions, and in Gauquelin's statistically significant "Mars Effect" a purported statistical correlation between athletic eminence and the position of the planet Mars relative to the horizon at time and place of birth—among champion athletes, which shows how the assertiveness that makes a champion can also appear rudeness or conflict depending on context. The model asserts that these archetypes are universal and must be honored in law and society rather than suppressed, since to deny one is to deny Mars himself. Anthony's credibility rose when his predictions of wars in the Middle East—such as the 2021 Gaza war, October 7th, and the 12-day Israel-Iran war—coincided with Mars being within 30° of the lunar node, giving him the authority to claim that the god of war, once a key force in the history of the Middle East during Roman times, is still active today; this assertion is deepened by Anthony's use of 666—the Beast's number in Revelation's Christian eschatology, composed during the Roman Empire's deification of planets as gods, where 666 encodes Emperor Nero via gematria—to equate with Mars 360, the planet's solar revolution, thereby justifying

a return to that era's polytheistic framework as an authentic prophetic fulfillment rather than a rupture from scripture.

Far from perturbing a revival of polytheism, this syncretism illuminates Christianity's own roots in Roman paganism, harmonizing apocalyptic warnings with ancient divinity's multiplicity to enrich rather than erode faith. From this comes the Mars 360 system with two binding principles: worship Mars as a living force and honor the six archetypes equally as necessary faces of his power. Anthony's interpretation works by showing that Christianity and Roman polytheism are not opposites, but actually share roots. Traditionally, Christianity treats 666 as the "number of the Beast" and a warning against evil, but Anthony reframes it as Mars' number—tying Revelation's symbolism back to the Roman practice of seeing planets as gods. By doing so, he suggests that the Christian text itself secretly preserves traces of Roman planetary worship. This overall means that polytheism wasn't really erased by Christianity; it just went underground and encoded in scripture. Presenting Mars not as an enemy of faith but as a divine force still active today allows Anthony to argue that honoring the old gods is not a rejection of the belief in the God of Abraham, but in fact a reinforcement of it. This framing supports a "revival" of polytheism as something that never truly disappeared, but has been imprisoned within Christian tradition all along. With this notion, the revived polytheism reserves its opposition strictly to the God of Abraham without castigating the religions and traditions that worship Him. Where Satan was the villain in monotheism, the God of Abraham becomes the villain of the revived polytheistic religion. Yet this opposition is limited strictly to Him, not to the broader religions and traditions that revere Him.

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